

Family and Giving



Desmond Tutu: You don't choose your family. They are God's gift to you, as you are to them.

John Paul II

The relationships between the members of the family community are inspired and guided by the law of "free giving." By respecting and fostering personal dignity in each and every one as the only basis for value, this free giving takes the form of heartfelt acceptance, encounter and dialogue, disinterested availability, generous service and deep solidarity.

Thus the fostering of authentic and mature communion between persons within the family is the first and irreplaceable school of social life, and example and stimulus for the broader community relationships marked by respect, justice, dialogue and love.

The family is thus, as the Synod Fathers recalled, the place of origin and the most effective means for humanizing and personalizing society: it makes an original contribution in depth to building up the world, by making possible a life that is properly speaking human, in particular by guarding and transmitting virtues and "values." As the Second Vatican Council states, in the family "the various generations come together and help one another to grow wiser and to harmonize personal rights with the other requirements of social living." ...

In particular, note must be taken of the ever greater importance in our society of hospitality in all its forms, from opening the door of one's home and still more of one's heart to the pleas of one's brothers and sisters, to concrete efforts to ensure that every family has its own home, as the natural environment that preserves it and makes it grow. In a special way the Christian family is called upon to listen to the Apostle's recommendation: "Practice hospitality," and therefore, imitating Christ's example and sharing in His love, to welcome the brother or sister in need: "Whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward."

The social role of families is called upon to find expression also in the form of political intervention: families should be the first to take steps to see that the laws and institutions of the State not only do not offend but support and positively defend the rights and duties of the family. Along these lines, families

should grow in awareness of being “protagonists” of what is known as “family politics” and assume responsibility for transforming society; otherwise families will be the first victims of the evils that they have done no more than note with indifference. The Second Vatican Council’s appeal to go beyond an individualistic ethic therefore also holds good for the family as such.

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